1: Lowie E-5 (1926) 1939 NT20 Washo NT20

(in answer to a leading question) that he liked his father's brother better than his mother's. According to Dave, too, the paternal uncle was more helpful than the mother's brother and would give money to his brother's son. When Jack married, he went to Markleeville, settling with his wife's parents, for whom he would hunt deer. When he was successful, they would say, "You have done well, we'll eat well." Sometimes Jack would return to visit his own parents.

If a woman did not like her husband, she would bid him be gone. In the reverse situation, he simply took his belongings and moved. Either was free to marry again. Young children stayed with their mother. Later the father might help his offspring.

Bill said a wife used to obey her husband. "Now I don't know what's the matter, most of the girls leave their husbands and run around." His own marital ventures were somewhat irregular. He was living in Alpine County, but came here across a river where the Indians were having a big dance. A woman followed him and caught up. Bill did not care and went to his father's camp. She came in, and he lived with her permanently. She had no parents living. About fifteen years ago (in 1926), he lost her and remarried. This time he was the wooer, saying, "I want to sleep with you." She agreed, and he did not have to pay her anything. Then, last fall, an old woman came and wanted to marry him. She was staying around Gardnerville and came directly to him.

The kinship terminology classes all cousins as siblings, and marriages of cousins were not considered proper. Thus, if Sally (p. 313) had a daughter, it would not be right for McCarty to marry her. Similarly, he would not regard the daughter of his mother's brother as a proper spouse, for she, too, is a sister. "Indian people don't do that. They say they would spoil themselves." If a person marries a kinswoman, they say, "Shame on you! You are spoiling yourself." The women would talk about an offender, saying, "kum k'ica'cacia" (On him shame!). But there was no objection to marrying within one's patrilineal group if there was no relationship.

Neither Dave nor Jack had ever heard of a man who married a wife's daughter by a previous marriage.

The sororate was practiced, at least to some degree. Sometimes the parents-in-law liked their daughter's husband and gave him a second daughter. Dave knew of only one occurrence of sororal polygyny, but if a woman died the widower would take her sister to wife; wives from different families would quarrel. The Washo attitude is illustrated by an incident told me by Miss G. M. Dangberg. Her father, a resident of Minden, once jestingly asked a supposedly bigamous Indian's friend, "Why haven't *you* got two wives like So-and-so?" The answer was, "*My* wife has not got a sister." Bill, however, knew of a man near Markleeville who had three wives from different families. Dave had never heard of any man who had more than two wives; laughingly he added, "That's all he wants, anyway."

A widow would wait six months, a year, or even two years before remarrying, and then sometimes married her husband's brother. When Jack's son died, the widow married Jack's brother's son.

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teach), 6 (to cooperate), and 13 (to disapprove). For men, older sister is rather neutral regarding affiliation; she scores somewhat higher on both submission and dominance; and she is a very critical relative, as shown by her high scores on questions 11 (to suspect wrongdoing), 12 (to nag), 13 (to disapprove), 15 (to refuse help), and 16 (to reject).

Younger sister. The role of younger sister is quite similar to that of younger brother. She rates low or neutral in dominance, affiliation and hostility. Her rather high score on question 9 when rated by males shows that she obeys her older brother reasonably well.

Son. Son scores low on dominance and hostility and high on affiliation and submission when rated by men. The role of son is generally the same for women informants, except that son is a somewhat more hostile relative, as shown by his higher scores on questions 12 to 14, when rated by women.

Daughter. For men, daughter scores very low in dominance, neutral in affiliation, and very low in hostility. Her only noticeably high score, when rated by men, is on question 9 (to obey). For women, daughter scores low in dominance, but not nearly as low as she scores for men. Daughter scores higher in affiliation for women than for men, as shown by her higher scores on questions 6 (to cooperate), 7 (to depend), and 8 (to respect). Daughter also scores noticeably higher on question 12 (to nag) for women than for men.

Brother's child. This is a relative with whom there is little interaction either by men or women. Scores are low for almost all questions. Brother's child's highest score is on question 9 (to obey) for men. He ranks very low in dominance, a bit higher in affection, low to neutral in submission, and low in hostility for both men and women.

Sister's child. The role of this relative is very similar to that of brother's child. Her scores are low on all questions. She is a slightly more hostile figure toward men than is brother's child.

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Relatives separated by two or three generations. The outstanding characteristics of behavior between such relatives are affection and the rendering of assistance. We noticed on many occasions that young children take care of their grandparents, especially if the old people are partially incapacitated. Old people are very fond of children. When young married people separate, grandparents sometimes take and rear the children.

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The data from the role profile tests can be organized by question as well as by role. That is, the behavior of all relatives on any one question can be considered together rather than the behavior of any one relative on all

584 did not become too intimate. Hank Pete said "If this man maybe wants to give a gift to his girl friend, he doesn't look at her. She is in there where she can't see him. He visits, but they don't let them talk while they are exchanging gifts. She sits just inside to the right."

Bertha Holbrook said "My husband asked my mother's brother and he said it was a good thing. He used to give my folks money. They were poor. I never spoke to Mike before I married him." Clara Frank said the engagement was very strict and that no one but the parents said anything.

585 Marriage occurred when the parents agreed to let their children actually reside together. Bertha Holbrook mentioned the custom of having the two dance side by side and putting a single rabbitskin robe over the shoulders of both of them.

591 The newly married couple never moved out and established a residence apart from their relatives. They moved into the house of either parent. It was more common for them to move in with the wife's parents, but they often moved later to the husband's parents' place. The marriage sometimes resulted in both sets of parents living in the same or adjacent houses. In rare cases, if both of the parents' houses were unsuitable to the couple, they would move in with another relative. When the couple had a few children of their own they might then set up a household separate from their parents.

58 Engagement, courtship, and other formalities were reduced for marriages that took place later in life. Divorce occurred when economic cooperation, common residence, and exclusive sexual rights no longer prevailed. If
● 586 children were involved in a divorce they were divided according to the ability
[593] of each parent to support them or they were raised by other relatives. Usually there was a strong emotional attachment between a man and wife, in addition to factors of economic and sexual dependence, so that divorce is said to have been rare.

595 If a wife had younger sisters they frequently became her husband's wives as well, although the practice was not mandatory. It was the most common form of polygyny, but some men had two or more wives who were not sisters. Hank Pete claims that his grandfather had from three to five wives at various times during his life.

The author knows of only two cases of polyandry and both of these involve a woman's marrying two brothers. Hank Pete said "A woman married two brothers about 65 or 70 years ago. They got along fine. She rustled food for both of them. She had one girl and two boys by one man and no children by the other. They didn't live together. They had two gális dánal ('winter houses')

Washo NT20
Achomawi NS5

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	Ts	Kl	K2	Ku	To	To	Pa	Wa	At	Sa	Tg	Yd	Ki	AE
2038. Postmarital residence: patrilocal	-	-	-	+	+	+	-	-	+	-	+	-	+	-
2039. Matrilocal	+	+	+	+	+	+	+	+	+	+	+	+	-	+
2040. Variable	+	-	-	+	+	+	-	-	+	-	+	-	+	+
2040a. Matrilocal until 1st child	+	-	-	-	-	-	-	-	-	-	+	-	-	-
2041. Adultery: wife sometimes beaten	-	-	-	*	*	+	+	-	-	-	+	+	+	+
2042. Wife sometimes killed	-	-	-	-	*	-	-	-	-	-	+	+	-	+
2043. Wife sometimes rubbed with blood	-	+	+	-	-	-	-	-	-	-	-	-	-	-
2044. Paramour beaten	+	+	+	+	*	+	+	+	+	+	+	+	+	+
2045. Paramour's horse killed	-	+	+	-	*	+	+	-	+	+	+	-	+	-
2046. Husband sometimes divorces	+	+	+	-	*	+	+	+	+	+	+	+	+	+
2047. Divorce may be for: sterility	+	+	+	+	*	+	+	-	-	+	+	+	+	+
2048. Infidelity	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2049. Incompatibility	+	+	+	+	+	+	+	-	+	+	+	+	+	+
*2050. Prostitution	-	+	-	-	-	-	-	-	-	-	-	-	-	-
2051. Premarital intercourse: with betrothed only	+	-	-	-	-	-	-	-	-	-	-	+	-	+

KINSHIP RELATIONS

Avoidances

*2053. Mother-in-law son-in-law	-	-	-	-	-	-	-	-	+	-	-	-	-	-
2054. Speech taboo	-	-	-	-	-	-	-	-	+	-	-	-	-	-
2056. "Respect" required	-	-	-	-	-	-	-	-	+	-	-	-	-	-
2057. Passing in front of is taboo	-	-	-	-	-	-	-	-	+	-	-	-	-	-
2058. Avoidance continues for life	-	-	-	-	-	-	-	-	+	-	-	-	-	-
2060. Brother sister	-	-	-	-	-	-	-	-	+	-	-	-	-	+
2061. Obscenity avoided	-	-	-	+	-	-	-	-	+	-	-	-	-	+

Joking Relations

2066. Brothers-in-law (aid each other)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2067. Cousins (aid each other)	+	+	+	+	+	+	+	+	+	+	+	-	-	+

Adoption

2068. Orphan adopted	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2069. Adoption when parents impoverished	-	+	-	+	-	+	+	-	+	+	+	+	+	-

BERDACHES OR TRANSVESTITES

*2090. Male berdache (tuvasa)	+	*	+	+	+	*	+	+	+	+	+	+	*	+
2090a. Sterile	+	+	*	+	+	-	+	+	+	-	+	-	+	+
*2091. Wears woman's dress	+	-	*	-	-	-	+	-	+	-	+	-	-	+
*2092. Does woman's work	+	-	+	+	-	-	+	-	+	+	+	-	+	+
2093. Has female organs	+	-	-	-	-	-	+	-	-	-	-	-	-	-
2094. Marriage to man	-	-	-	-	-	-	-	-	-	-	-	-	-	+
2095. Lives with man	+	-	-	-	-	-	-	-	-	-	-	-	-	+
2099. Regarded indifferently	+	+	+	*	+	+	+	+	+	+	+	+	+	+
2100. Female berdache (moroni noho or tuvasa)	+	+	+	*	+	+	+	+	+	+	+	+	+	+
2100a. Sterile	+	+	+	+	+	+	+	+	+	+	+	-	-	-
2101. Wears man's dress	+	-	*	-	-	-	+	-	-	+	+	-	-	+
2102. Does man's work	+	-	-	-	-	-	+	-	-	+	+	-	-	+
2103. Has male organs	+	-	-	-	-	-	-	-	-	-	-	-	-	-
2104. Marriage to woman	-	-	-	-	-	-	-	-	-	+	-	-	-	+
2105. Lives with woman	+	+	+	-	-	-	-	-	-	-	-	-	-	+
2106. Is shaman	-	-	-	-	-	-	-	-	-	+	-	-	-	-
2109. Regarded indifferently	+	*	+	+	+	+	+	+	+	+	+	+	+	+
2110. Fire test in youth	-	*	-	+	-	-	-	-	-	-	-	-	-	-

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